

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. II. 8.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, FEBRUARY 11, 1899.

No. 11.

## DEDICATION TO THE ELDERS.

(By Rhoda Watson Smyth, Mantt, Utah.)  
To The Star.

Thou art call'd to preach the Gospel,  
Call'd in the prime of youth.  
Go forth, my noble brethren!  
Help spread the gospel of truth.

Go with the proclamation  
To the honest, kind and true.  
Teach others their salvation,  
As it has been taught to you.

God bless thee, my young brother,  
And guard thee, day by day,  
That you may teach to others,  
The straight and narrow way.

Remember thou, the promise,  
"It's a promise to rely on."  
"Thou shalt stand in holy places,"  
When you return to Zion.

Oh, strive then, to be faithful,  
Strive always to be true;  
Set others an example  
In what you'd have them do.

Ane when your mission's ended,  
And back to home you come.  
Many old friends rally round you  
To rejoice o'er "work well done."

Think not your work's then finished;  
Think not your labor o'er,  
Because you've preached the gospel  
On some far distant shore.

There's room here in these mountains  
To spread the gospel net,  
Among the youth of Zion  
In our lovely desert.

God bless thine every effort,  
Thy labors crowned success.  
May you fulfill each calling  
In truth and righteousness.

## History of the Southern States Mission.

### The Martyrdom of Joseph Standing.

By Elder John Nicholson.

(Continued from last week.)

After Rudger had been at home about eight months, he received a subpoena issued by the Circuit Court of Whitfield County, Georgia, requiring him to appear at Dalton the following October (1890), and testify in the cases of Jasper N. Nations, Andrew Bradley and Hugh Blair, charged with the killing of Joseph Standing.

He consulted with President John Taylor, who informed him that as he was the person who would have to assume any personal risk that might be involved in the matter, he desired him to go or not, as he might elect. He decided to respond

to the subpoena, independent of any regard for his personal safety.

Accordingly he made his appearance in Dalton in September, 1890, where he was joined by Elder John Morgan, the President of the Southern States Mission.

He found the feeling amongst the populace of that place to be exceedingly bitter, there being imminent danger of an outbreak of open hostility. He had a duty to perform, however, and he was determined to accomplish it, so that the people of the State of Georgia might not have it to say that the murderers of Elder Standing went unwhipped of justice be-



APOSTLE RUDGER CLAWSON,  
Who Was With Joseph Standing When the  
Latter Was Killed.

cause the prosecuting witness had failed to do his part in the premises.

At Dalton, Rudger met with his friend Henry Holston. He had previously informed that gentleman that he would return and attend the trial. He never forgot that declaration. Numbers of men, on account of the inimical feeling that had been worked up against Rudger, declared he would never come back. Holston always expressed his confidence that he would, however, although one man offered to bet him fifty dollars and an-

other a horse that he was mistaken. As may be imagined, he was exceedingly pleased to find his expectation vindicated.

In the meantime, Mr. Holston had passed through a trying ordeal, which may as well be told, as near as can be, in his own words.

He said to Rudger:

"After you left, the whole community where I lived turned against me, so that it appeared as if I had no friends. Those who may have been kindly disposed were afraid to exhibit that feeling, because of the danger of their incurring the same hatred to which I was subjected. My life has been threatened over and over again, and I know that the friends of the men who murdered Standing thirst for my blood.

"I have been constantly on the watch, and one of the first things I did was to increase my weapons of defense. In addition to my gun, I procured a brace of Colt's navy revolvers, because I knew that the mobbers might attack my place any night.

"It was well that I took these precautions. One very dark night I went to a window and looked out. I saw, close to the gate that leads into the yard, a man on horseback, silent and motionless. I knew he was not alone, and was well aware of the purpose of the visit. There is no doubt in my mind that there were other nocturnal visitors, at a convenient distance, in ambush. I did not hesitate about the course I should pursue. I placed my revolver at full cock, then brought my watch-dog, a large, faithful animal, to my side. Quick as a flash, I opened the door. The dog bounded through the opening, flew down the path and made a spring at the horseman. The brute barely missed his aim.

"In the meantime, I was not idle. Following close upon the heels of the dog I ran toward the gate, firing rapidly at the retreating prowler, who sped with all the fleetness possible until the sound of his horse's hoofs ceased to fall upon the ear. I knew that he and his companions—whoever they were—would trouble me no more that night, as they were doubtless much more scared than I was.

"If that dog had got a hold on that fellow he never would have let go. He



would have dragged him to the earth and I would have done the rest. I should certainly have killed him. I would have been vindicated in doing so, as there is a law of Georgia which protects a person who slays another under circumstances of that character.

"I know that my life is in danger, and if any of these men come upon my premises I shall shoot them down like dogs."

No one who might hear his recital, see his gleaming eyes as he spoke, and observe the manner in which he—according to his habit when speaking resolutely—pushed the fingers of his right hand through his sandy hair, making it stand erect and causing it to add to the fierceness of his aspect, had any reason to doubt his assertion. He was known to be courageous and determined, an doubtless his enemies were afraid of him. Had it not been for those characteristics he would probably not have been alive to tell of this night adventure. He said, however, that his position was so unsafe that he would be obliged to leave that part of the country, and it is understood that he subsequently did so.

It was stated in an earlier part of this narrative that Rudger was favorably impressed with the sheriff of Whitfield County, but felt otherwise regarding his more, undemonstrative deputy.

He met the latter at Dalton, and according to a statement made by him the estimate of the relative character of the two men was incorrect.

It often occurs in life that men who boast the most about their capabilities and intentions show to the least advantage when it comes to actual work. These loud individuals are, as a matter of course, too frequently measured from the basis of their pretensions. The consequence is that the estimate is generally much more capacious than the article to which it refers. On the other hand those who are reticent about what they are capable of and purpose doing are the men to act in an emergency. Yet their modesty, exhibited ahead of the attainment of any specified undertaking, occasionally causes them to be placed below par in comparative estimation.

The story told by the deputy regarding the capture of the three murderers shortly to be put on their trial was not only related with unequivocal directness, but no circumstance subsequently learned appeared in the least degree to tarnish its truthfulness. It is herewith given, as related by the officer:

"When the sheriff, myself and posse left Holston's on the night of the day that Standing was murdered, we had gone but a short distance when the chief officer of the party said to me: 'I guess we had better give up the idea of hunting the men who killed Standing. The man they murdered was only a "Mormon," and it doesn't matter about the perpetrators being brought to justice.'

"I replied: 'On the contrary I think it matters a great deal, and if you do not pursue those men and do all in your power to arrest them I shall report you to the court.'

"This had the effect of intimidating the sheriff. We traveled all that night, going over the border into Tennessee, and all the next day. In the evening we came in sight of an isolated house, and satisfied ourselves, by indisputable evidence, that some of the men we wanted

were within. We took no immediate steps, but surrounded the house and waited till next morning.

"At daylight a member of our posse was sent to the door to demand the surrender of the men we were after. A woman appeared, she denied that they were there. She was told, however, that we knew they were secreted in the house, and that if they did not come out the posse would fire into the building.

"This had the desired effect, for in a short time Andrew Bradley, Jasper N. Nations and Hugh Blair came out and surrendered.

"The news of the capture spread through the neighborhood like wild-fire, and in a short time a crowd collected, the people coming from every direction. They were greatly excited, and threats of a rescue were made. We were told that we would never reach the jail with the prisoners.

"The sheriff was overawed and passive, and the situation critical. I was forced, under the circumstances, to assume the lead.

"You shall see whether we will take them to jail," I exclaimed.

"We placed the three prisoners on as many horses. This done they were brought close together, abreast. We then took a chain and fastened it around the neck of each, by means of looping, secured by padlocks.

"Turning to the threatening crowd, I said: We shall take these men to prison or they shall die. The first movement toward their rescue shall be the signal for us to shoot them down, and after that we will fight for our lives.

"We then started for Dalton, and having necessarily to travel slowly, were a considerable time on the way. We reached there without being molested, however, although the chances appeared strong when the capture was made that there would be trouble and bloodshed.

"Shortly after they were placed in jail, the prisoners were released on furnishing bail to the amount of \$5,000 each."

Rudger met the three murderers several times on the streets. He recognized them at once as members of the gang who committed the bloody crime. Nations was about 35 years old, tall, dark and swarthy, and wore a pointed black beard. Bradley was aged about 48 years and of heavy build. He had a broad face and large nose, being altogether a coarse and brutal appearing specimen of humanity. Blair was aged about 30 years, and had a boyish, immature appearance.

Elder Clawson went before the grand jury and told the story of the murder. Henry Holston, Mary Hamlin and Jonathan Owensby also testified before the same body. The result was that the three men accused were indicted on three counts—murder in the first degree, manslaughter, and riot. The reason for this tripartite action was that, in case the defendants should be acquitted on the most serious charge, they might be convicted of one of the others.

The finding of a true bill in the case caused considerable surprise, as it was popularly expected that the charges would be ignored.

Rudger and Elder Morgan had an interview with Solicitor-General A. T. Hackett, in charge of the prosecution. That officer seemed to be fairminded and expressed his purpose to use every legiti-

mate effort to bring the murderers to justice. The brethren also secured the services in behalf of the prosecution, of Col. W. R. Moore, an attorney of established ability.

Five attorneys were engaged on the side of the defense.

In a few days the trial of Jasper N. Nations was begun, Judge McCutchen, a gentleman about 60 years old, and somewhat similar in personal appearance to Judge C. S. Zane, was on the bench.

Considerable time was consumed in procuring a jury. About one hundred and fifty men were examined before a full panel was obtained. The difficulty arose from a general reluctance to serve on the case. Notwithstanding the popular feeling in favor of the accused, doubtless it was widely believed they were guilty. The disinclination to sit on the jury was evidently caused by the fact that the position presented a probable dilemma, neither horn of which was attractive. To decide against the accused—should the evidence warrant it—would subject the jury to a storm of popular anger; to find, in that situation, in favor of the defendants and thus act in opposition to the law and the facts would place a man in whom there existed a scintilla of conscience, in an unpleasant position. To avoid either contingency the worming-out process on various subterfuges was liberally resorted to.

When the panel of twelve men, supposed to be "good and true," was filled, a glance sufficed to create the impression that the box included a very hard-looking set.

In cases involving the guilt of three or more persons, the law of Georgia allows a separate trial to each, should he so elect, and the introduction of the other accused persons as witnesses. This line of action was adopted by the defendants, and Jasper N. Nations was first placed on trial on the count of the indictment charging murder in the first degree.

The interest in the case was so intense that it was said to be unparalleled in that part of the country. As a consequence the court-room was crowded to excess during each session.

Among the five lawyers engaged on the defense was a young attorney named Williamson. He was unusually tall and slender. He was fair, with light hair and a moustache of similar hue. He seemed to be as dotingly fond of the latter article as the average maiden lady of uncertain age of a favorite cat, and as frequently caressingly stroked it.

This was his first case, as he was just launching out into the troubled sea which opens up to the ambitious youth who aspires to such legal honors as were attained by a Blackstone, a Marshall or a Black. He was evidently inflated at the sudden prominence in which he found himself. He assumed a look of solemn gravity, and made himself what is vulgarly called "numerous," to the no small amusement of some of the spectators shrewd enough to penetrate the flimsy crust of ostentation in which the deluded young man enveloped himself.

He was full of suggestions, and kept stretching his neck, a la crane, to catch with nice accuracy some statement that was being made. Then he would lean over the table and whisper, with an air of mystery, some supposed important hint to associate counsel. Following up this



line of action he would express himself openly upon some point with a manner which indicated that when he ventured upon an elucidation it ought to be the end of controversy. Then he would walk over to where some member of the bar was seated and make some facetious confidential remark, producing a mechanical smile upon the face of his listener, who evidently supposed he was expected to indicate that he had heard something which embodied a vein of humor. Then the young fellow would stride to and fro across the bar with his hands deep down in his breeches pockets, except when one was occasionally withdrawn in order to pass it through his hair, to make it stand up and give the person whose head it adorned a more severely intellectual appearance, his eye-brows being meanwhile knitted after the manner of a man contemplating a difficult problem for the purpose of clearing up its more mysterious depths.

To the reader who has frequented the Third Judicial District Court of Utah, this picture will not appear to be overdrawn, for there occasionally has its counterpart been presented. We have seen it several times repeated.

While the trial was in progress the editor of the Atlanta Constitution, one of the most influential papers published in Georgia, paid a personal visit to Dalton, for the express purpose of getting a clear statement of the facts. He secured the assistance of Mr. Williamson, the young attorney, who was not only willing but eager to write an article on the subject. He did so and placed it in the hands of the editor.

The latter called at the hotel where Rudger and Elder Morgan were stopping and handed to them Williamson's statement, at the same time giving them the privilege of correcting any inaccuracies that it might embody and of making any additions that they might, from their knowledge of the facts, deem necessary.

This offer was gladly accepted, as the statement was discolored, distorted and altogether far from being fair. It was specially penned so as to favor the defendants. Misstatements were corrected and additions made, and by the time it passed into the hands of the editor again it was pretty thoroughly metamorphosed, and presented a fair and just elucidation of the tragedy, and facts connected with it.

Next day Mr. Williamson carried the indisputable appearance of a man laboring under an attack of abstraction. His mind was evidently not on the case in progress. He was restless and anxious. There was something that he esteemed to be weighty resting upon his mind. The fact is he was impatiently looking for the arrival of the latest issue of the Atlanta Constitution. He cast occasional furtive glances toward the door, and at last he was relieved by the appearance thereof of the festive newsboy. He darted toward him, secured a copy, plunged into a chair and began the perusal of his alleged article.

These movements were watched with some amusement by Rudger. The reader of the paper appeared to get along well enough until he reached a point below the first paragraph, when his face became clouded. As he progressed the facial darkness deepened. He cast a half-inquiring, half-indignant glance at Rudger, but the latter was looking innocently into

space, as if oblivious to any of his surroundings. He then put the paper down a moment; took it up again; read a little more; made a remark to a brother attorney, and finally gave up the perusal of the sheet with a look of disgust, being the effect of the conclusion he had by this time reached—that the editor of the Constitution evidently had neither confidence in his veracity nor his literary ability.

The reason why the editor submitted Williamson's article to Rudger and Elder Morgan for revision and correction was ascertained by them. Certain scandalous statements in reference to Joseph Standing had appeared in the Constitution some months before the murder. The editor subsequently discovered that they were totally untrue and he took this course for the purpose of atoning in some degree for the injury he had inadvertently done to an innocent man.

(To be continued.)

### How to Combat Mormonism.

Last May Rev. W. W. Anskworth published in the Christian Advocate a series of suggestions as to the best means of combating the Mormons. His plans are certainly a novel one, and one that we would indeed be glad to have adopted. We give his article space and hope it may be read by all in whose hands this paper falls. Will say incidentally: All the works or text books that he has noted may be had at this office, and any person who desires to "master and preach Mormonism" we will help them in their study. Will furnish tracts and other literature that will be of vast assistance in their labors. Moreover, we will agree to not withhold any book on doctrines or teachings as are taught or practiced by the Mormons; to anyone's opinion the contrary notwithstanding.—Ed.

At the risk of saying something superfluous or the much discussed matter of the Latter-Day Saints, I submit a few thoughts from a personal experience stretching throughout one year, on how to successfully meet the attacks of the Saints. I say successfully, for I am satisfied that by the right method they can be turned down in any place. And the work can be done by anybody. The onslaught is made on our weaker charges, often against our younger men. But none need be dismayed. And I believe any one may profit by the year's experience of the writer.

How not to:

1. You can't pray them out. It's a matter of instruction. Only the older men and women remember anything about Joe Smith and Mormonism. The people must be informed.

2. You can't revival them out. I tried that. Three whole weeks we ran counter meetings at the same four corners. The Saint beat me in sustaining interest and drawing the crowd. The Saint Missionaries are shrewd, subtle, able fellows, and in most instances will tower above our ordinary men. After three weeks I saw that I was beaten at that game, and adapted a more successful method.

3. You can't ignore them out. Silence is doubtless golden, but the preacher, especially the Methodist preachers, who sits by and sees inroads made upon his work by the Saints, is either a laggard or a coward. In either case he is unworthy of his robes. There are in any community many uninformed, innocent, unsuspecting souls, especially sisters, who can be easily wrought upon and prejudiced by the smooth, wily Saint, and it is our work to open their eyes to what is behind. Unless the pastor exerts himself, and that right speedily, they will be lured away and lost.

4. Don't debate. This may sound strange. But is it good advice just the same. Debating is peculiar work. It is an art all by itself. Many successful preachers are not debaters. Few debaters are successful preachers. If you know

that you have the gift of debate, go ahead. But even then it is not the best way; at least seldom so. Saint Missionaries are tried and gifted debaters. Be careful how you cross swords with them or they may whip the life out of you and carry away the whole community in their hearts.

5. Don't expect too much. You may lose a few. They will have some followers anyway. In spite of all the temperance work there is some drinking yet. So some may join the Saints.

How to do it:

1. Begin the very day the Saint preacher begins. Earlier if you hear of his appointments ahead. They will not undertake an even fight if you fight right. Part of their work is done by making friends. They practice every imaginable wile and trick to get into people's hearts. That is to get people to like them personally. If you begin at once, you head them off on this line, which is very important.

2. Master and preach Mormonism as it is. You will find it only in the Mormon Bibles: "Book of Mormon," "Book of Doctrine and Covenants," "The Inspired Translation of the Bible." These are their true books of revelation. Other books will be helpful. But these are all-important. These are the only books that will defeat the Saints at their own work. I defy an angel from heaven to down the Saints in a community, without these books. With these books, any schoolboy is too much for them. Just get these books, study them, take them into your pulpit, read their black and woeful contents to any American audience, and they will drop Saintism as though it were burning brimstone from the pit. You may think this cynical and foolish. But if you have to go through the fight you will understand. These fellows come in with our Bibles in their hand, denying that they have other Bibles. They get their converts baptized and steeped in prejudice against the church and Christians before they say anything of these books at all. Converts to Saintism can be found on my charge today, converts of two years' standing, who will deny that the Saints believe in these books. These books should be bought and mastered now, before the fight comes on. If the Saint Missionary has not been in on you yet, it's only a matter of time till he comes.

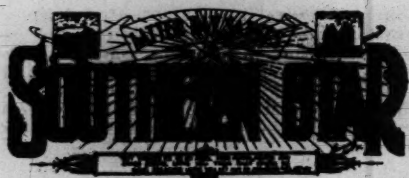
3. Don't take up unnecessary issues with them. For instance, the Missionary will say: "Please don't call me a Mormon. I am not a Mormon. I am a Latter-Day Saint." All right, call them Saints. Show up Saintism, and soon the people will see that Saintism is as bad as Mormonism; in fact, the same thing. Again they will attack the church and John Wesley. But the church and Wesley can take care of themselves, for all the Saints. Again they preach immersion as the true baptism. Don't dispute it with them. Let the Baptists have all the consolation there is in this agreement with the Saints. Keep to Mormonism as found in those books. Don't be side-tracked.

4. Do the work yourself. Nothing can give a man such a grip on any community as to defeat the Saints. After the smoke has cleared away, the pastor finds every man is his friend. To delegate this work is sometimes necessary, but always hurtful to the influence of the pastor, that is, it advertises his incompetency. It is a task where a specialist is not really necessary if the proper method be pursued.

5. Keep sweet, cheerful, kind, patient. Be kind and civil to the enemy. Invite him down to dinner. That is, use his own methods on himself.

Victory is as sure as that you begin the conflict. The American people are not sufficiently degraded to endorse the Mormon Bibles, which tell us that we shall not commit adultery, unless God wills to raise up offspring to his servants, in which case he will make it known—otherwise obey the Doctrine Book of Mormon.





Published Weekly by Southern States Mission, Church of Jesus Christ and Latter Day Saints, Chattanooga, Tenn.

Terms of Subscription: { Per year . . \$1.50  
Six months . . .75  
(In Advance) Three months .40  
Single Copies, 5 Cents.

Subscribers removing from one place to another, and desiring papers changed, should always give former as well as present address, by postal card or letter.

Entered at the Post Office at Chattanooga, Tenn., as second class matter.

Correspondence from all parts of the missionary field is solicited. Give name and address, or articles will be rejected. Write on one side of paper only when sent for publication. We reserve the right to either eliminate or reject any communication sent in. Address Box 103.

SATURDAY, FEBRUARY 11, 1899.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our consciences, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Elders James W. Duffin and John Allen of the Virginia conference, are entitled to a complimentary notice for some heavy work they have recently accomplished in Matthews county, Virginia. results: M. W. 913, F. V. 944, F. R. 101, R. F. 37, R. E. 50, T. 969, D. 969, B. S. 289, B. L. 9, B. G. 0, M. H. 155, G. C. 696, G. L. 51. This gives them an average of (per week) of 20 books and 10 meetings for a straight period of fourteen weeks. If every pair of Elders in the mission were to work like this who can tell the results? This report includes four Book of Mormons, seven Blue Books and 278 Red Books. How about subscribers to The Star?

This office has the discussion between Orson Pratt and Dr. Newman on the question, "Does the Bible Sanction Polygamy?"

### A PREDICTION— ITS FULFILLMENT.

WAY back in the 18th century—more than 100 years ago, there lived in Switzerland an old gentleman; an author and evangelist named Lutius Grattino. Among others of his works is one called "Hope of Zion," published in the year 1739 at Basel, Switzerland. Some time ago, one of our missionaries, Elder Geo. M. Pickup, of Provo, while traveling through that country chanced to visit the Basal university, and, seeing this work, he examined it, and was gratified to find the following bearing on a subject that was, to say the least, interesting, if not a divinely inspired document. It reads as follows:

"The old true gospel and the gifts thereof are lost. False doctrines prevail in every church and in all the lands. All we can do is to exhort the people to be just, fear God and shun evil and to pray, pray, pray. Prayer and purity may cause an angel to visit a deep and distressed soul. But I tell you that God in one hundred years will again have spoken. He will restore the old church again. I see a little people led by a prophet and faithful elder. They are persecuted, burnt out, and murdered, but in a valley that lies on the shores of a great lake. There they will grow and make a beautiful (Herick) land, have a Temple of magnificent splendor, and also possess the old priesthood, with apostles, prophets, teachers, and deacons. From every nation will the true believers be gathered by speedy messengers. And then will the God Almighty speak to the disobedient nations with thunder, lightning and destruction such as never heard of in history before."

The antiquity of the work, with its strange predictions, is unmistakable, and the book may be seen at the university mentioned. Basel is a town of over 70,000 population, located in the extreme northern portion of Switzerland.

The literal fulfillment of this marvelous prophecy may be seen by even a cursory examination of the history of the Church of Jesus Christ of Latter Day Saints. An "angel did visit a deep and distressed soul," bringing joy and happiness to over 400,000 more. God has indeed "spoken" again. He has surely restored the "old church again." The little band of people was "certainly led by a prophet and the faithful Elder." The people led by this prophet were decidedly "persecuted, burned out and (many of them) murdered," including the prophet. They did "settle in a valley near a great lake." They have "grown" and made "the desert blossom as a rose." They have "built Temples of magnificent splendor." They do possess the "old priesthood, with apostles, prophets, teachers and deacons," and their numbers include "true believers from every nation." The "speedy messengers" are hastening their efforts to warn all the world before the "God Almighty" shall speak to the disobedient nations with thunder, lightning and destruction with such as was never heard of in the history of men," thus fulfilling this prediction and many other prophecies that are to be found in another book that has the reputation of being the accepted

authority of the Christian world at large. Much prophetic information of this character will be found in the following references from that good old book, the Bible; study them:

Psalms L, 34; Isaiah, XXXV, 4; Isaiah XL, 9-10; Matthew XXIV, chapter; Luke XXI, chapter; Revelations, XIV, 6-7; Revelations, VI, 12 to 17.

In the 5th chapter of St. John, beginning at the 39th verse, we find the admonition to "search the Scriptures for in them ye think ye have eternal life; and they are they which testify of me." We also commend a careful search of the Scriptures as they certainly testify, not only of Jesus Christ, His first coming, His second coming, but the signs that pre- sage his final advent, signs that have never been presented in the "history of men." Read the signs in the elements, read them in the political history of man, read them in the religious history, marking footsteps of the Latter Day Saints as they begun their weary march across the United States from New York, to the great American desert, which they, by the aid of God, have made the mecca of the honest in heart from all parts of the world. Yes, search the Scriptures and read the signs of the times. The angel has "flown in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth and to every kindred, nation, tongue and people." The "loud voice" is reverberating from the islands of the sea to the north of Europe, in Palestine, and the United States has had, or does have its resounding voice in every village, hamlet and town.

"Our Conference Presidents" is unavoidably omitted this week.

The Star received an invitation to attend a reunion of the 45th union of Seventies at Provo—wish we could be there.

But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. (Jude 1:10).

Elders George E. Miles, of St. George, and Hans Ephraim Jensen, of Ephraim, have been selected as counselors to President John M. Bunker, of the Kentucky conference.

Brother S. P. Linebough, of Bright Hope, Green county, Tennessee, has written The Star, stating if there are any Latter Day Saints seeking a place to locate that there is land to be purchased very cheaply in or near his settlement. He is anxious to have enough saints to locate there to organize a branch. The writer has a house lying near the public road that he will contribute for a meeting place, and will take pleasure in furnishing information to those requiring any.



### Rabbi Weiss Objects.

Chattanooga, Tenn., Jan. 29.

To The Chattanooga Times.

To read the defense Mr. Rich offers for Roberts in The Times of Sunday, Jan. 29, a blush comes to the face of every man and woman who esteems the sanctity of family purity as understood in this age of culture and civilization. That religion should be used as a cloak for such nuisance deserve the contempt of everyone who holds religion as a holy spark of divine inspiration. When God saw that it was not good for man to be alone He made him a helpmeet, and not helpmeets, and if, subsequently, men have become polygamous, it was the animal that predominated in them. The animal is in all of us—in all mankind but the more cultured, the more civilized we become the more human and less animal we are.

Mr. Rich goes back 4,000 years to make Abraham, David and Solomon criteria for this age, because he seeks excuse for the retention of so much animal life; but while Abraham stands as the model of steadfastness in the monotheistic God-idea, it does not follow that he was the best man the world can take for an exemplar today. He was the best man in his generation, but life around him was so impure that he had none to correct, his faults. While David was recognized as a good ruler, just and generous, we would today look for a better manhood, taking his life integrally. Solomon, as a poet and moralist and in wisdom, otherwise far excelled all other kings and potentates, and in energy and zeal in erecting a temple—a house of God—he stood pre-eminent; yet to say that our family lives can be governed by his life is not the divine will. The life that nations and peoples led then would not be moral enough in our days, and we would not be taken back to those dark and obscure times of semi-barbarous, irreligious and uncivilized periods.

Long before the dawn of Christianity the Jews, the direct recipients of divine order of life, had introduced monogamy in their religion, and when the offspring, Christianity, began its career the same plan of conjugal life was pursued. It is then astonishing that at this advanced stage of cultured existence men and women should be found to make it a religious act to pollute and deprave the family altar. It sounds ludicrous, nay, profane, to choose so saint-like an argument that Abraham, David and Solomon, as jurors, would admit Roberts into heaven. These ancient fathers will not be chosen jurors to admit polygamists of this age to heaven; divine sublimeness and heavenly justice will do the work.

"Vox populi, vox dei" prevails. The voice of the people is the voice of God, and millions upon millions of people call out their disgust against people who are governed by lust and passion for many wives and call it religion.

I will not qualify myself to render the verdict whether Roberts is fit or unfit to go to heaven, as Mr. Rich argues, but I say Mr. Roberts is not fit on earth to be admitted into the sanctum of our families, where our young men grow up to manhood and our pure daughters to womanhood. Scripture contains history of debauched life, but nowhere in its pages will we find any injunction that ever made polygamy a part of religion. Besides, humanity formulates laws to guide and govern us today, and not as people lived thousands of years ago, and that which is purer, better, sublimer must prevail.

L. Weiss,  
Rabbi Mizpah Congregation.

### A Reply to Rabbi Weiss.

The following article was written in answer to Rabbi Weiss' letter, but The Times refuses to publish, on the grounds that it would savor of controversy, evidently forgetting, that if it partakes of the

dignity of a "controversy," it is somewhat one sided, however, this is to be expected when it comes to anything "Mormon," President Rich says:

Chattanooga, Tenn., Feb. 4.

Editor The Times:

In your issue of Jan. 30, I have noticed an article contributed by Rabbi Weiss, in which he severely criticizes the interview given by the undersigned to your editor a few days previously. As the communication referred to appeared in a department of your paper known as "The Forum," which I understand appears only on Monday mornings, I have deferred answering the same until the present time.

There is probably not another people who have existed in the centuries of the past, that have suffered more persecution on account of bigotry and prejudice, than have the Jews as a nation. They have been scattered throughout all civilization, among all the nations of the earth, and, be it said to their credit, they have patiently suffered the effects of misrepresentation, and, notwithstanding the fact that at times the severest kind of persecution had been heaped upon them, they have maintained their identity as a nation and for, at least, several centuries back have not joined hands in raising a storm of persecution or prejudice against others. Perhaps they have suffered so much through misrepresentation that they have gained extreme wisdom during their journey through life, by realizing that others who might be suffering persecution, might probably have been misrepresented, and deprived of the privilege of stating their side of the question, the same as were the Jews in ages that are past. They are to be admired for the manly, independent stand they have taken in minding their own business, by not interfering in every Christian controversy which might make its appearance before the public gaze. Occasionally one who hungers and thirsts after a little cheap newspaper notoriety, will forget for the moment his people's past history and will join with the persecutors against the persecuted in crying: "Crucify Him! Crucify Him!" But when such a case presents itself, as a rule, the greater majority of the Jewish people is not in sympathy with such actions, and, therefore, when some son of Abraham persists in making a show of himself, it is not right to condemn the people of his race for the folly of the upstart. The "Mormon" creed, as delivered by the late President Brigham Young, is for "every man to mind his own business." If the Rabbi Weiss had a little of this part of "Mormonism" injected into his veins it might elevate him in the estimation of his own congregation.

Now, Mr. Editor, I desire in a very frank manner, and consider it my duty so to do, to present the "Mormon" question before your readers for their careful and generous consideration; for the consideration of all fair minded men, not bigots, who may have the pleasure of perusing your columns. In days gone by, our people believed in, and about 3 per cent. of them practiced that ancient form of marriage practiced by Abraham, the "father of the faithful" and "the friend of God," and by the remainder of the ancient worthies to whom we are indebted for that sacred record found in all Christian and Hebrew pulpits today.

They did not look upon the Bible days as among those of the dark ages and they maintain that when professed religionists, be they Jewish rabbis or Christian ministers, refer to that golden age as the "dark days of barbarism" they not only join hands with Ingersollism in its attempt to overthrow truth, but are proving themselves less manly than Ingersoll, because they act the part of hypocrites inasmuch as they profess to believe, while Ingersoll makes no such pretensions. The "Mormon" people do not believe that even the blazing days of intelligence found in this great 19th century, are days more enlightened than were those when God and His angles were in the habit of walking and talking face to face with men upon the earth. Let the boasted civilization of the 19th century go to the pyramids of Egypt and tear down those mighty edifices and carry those ponderous blocks of stone back to their original resting places, before they refer to the age in which those monuments were built as being dark and barbarous. My people believe that God did not select adulterers as His friends and associates, through whom He intended to transmit His mighty revelations to His Children, away down through the stream of time. They do not believe that God was actuated by animal passion when He, as recorded in II Samuel, xii, 8, 11, gave David more wives than one. Neither do they believe that He permitted His holy and righteous Son, who was to be the Redeemer of mankind and the Savior of the world, to be born of a lineage that had been corrupt and adulterous from generation to generation before His coming. When the sacred record told them that "in nothing save in the case of Uriah, the Hittite, 'did David sin (I Kings, XV, 3), they took it that the Almighty meant just what He said and was intelligent enough to know what He had commanded David to do all things. This is the way the "Mormon" people argued and instead of, as a Chattanooga gentleman remarked the other day, "taking wives on the European plan, as is the custom in the Christian world," they actually married and took care of their wives. Then came the laws of congress enacted against the system of marriage believed in by the "Mormon" church, which our people contested in the courts to the best of their ability, carrying the case to the supreme court of the United States three or four different times and expending hundreds of thousands of dollars in defense of what they considered to be their constitutional rights. In these legal controversies they lost, the supreme court of the nation declaring that the laws against our system of marriage were constitutional. When this was done, we bowed our heads in submission to the laws, having ever been firm and true believers in being subject to the powers that be, and the president of our church issued a manifesto prohibiting any further marriages in opposition to the laws of the United States. After some eight or nine years, President Lorenzo Snow of the Church of Jesus Christ of Latter Day Saints, recently issued a statement to the world, in effect that the provisions of that manifesto had not been broken. In his statement, president Snow says:

"The situation in Utah is this: There have been no polygamous marriages since 1890. There is no movement in the church for the revival of such unions.



I am personally opposed to any such change. My associates in the church unite with me in this determination."

The question now is, what are men like Brigham H. Roberts to do with the families they had before the laws in question were enacted? It is a problem for statesmen to handle and not for bigots to meddle with. There seem to be two classes of people in this country who are showing interest in this question; one desires that those men who have taken unto themselves more wives than one should pin the scarlet letter upon the breasts of the mothers of their children and bastardize their own offspring. The other class does not coincide in such an abominable policy. Rabbi Weiss—a child of Abraham, Isaac, Jacob and David and the rest of the ancient polygamists—evidently belongs to that class who would have the polygamous families of Brigham H. Roberts and the comparatively few we are in the same marital condition, cast out and disgraced, while I belong to that other class. Those "non-Mormons" in Utah who are not in sympathy with this crusade against the "Mormon" people, started by a certain combination of newspapers and ministers of the gospel, and their name is legion, maintain that if let alone, the question of polygamy in Utah will solve itself with the passing generation.

The principle of plural marriage is not being taught by or in the Church of Jesus Christ of Latter Day Saints. It should not now be an issue, but there are those who have not as yet come to an understanding of this grand fact, and as a result we have this entire nation stirred to its center. Being forbidden by the laws of the land and by the laws of the church, how would it be possible for a polygamous marriage to be solemnized?

Thanking you for the space you have kindly granted me, I desire to subscribe myself, Yours for justice and right,  
Ben E. Rich.

#### Florida Philosopher.

A gentleman who is spending the winter at one of our hotels says he spent some time in Salt Lake City years ago, and he never saw a more honorable, upright and truthful people than the Mormons. The spirit of persecution against them, however, were bitter and unseemly even in the city which they had built in the desert. The visitor wanted a Mormon book and purchased one at a bookstore or publishing house, but it was stolen from him at his hotel. Just before he came east he went to the store and purchased another book, and being warned by the salesman that it, too, would probably be stolen, he took extra precautions, locking it in his hand satchel and taking it with him on board the train, but somewhere en route the book was stolen from the satchel. It seems that the enemies of the Saints in their venomous malice against them did not want any of their books to go out to the rest of the world, and to carry out their vicious designs did not hesitate to commit crime—a characteristic of all persecutors since the world began. Is it not strange that church people will allow their sympathies to go with mobs and approve of their acts? Are such people Christians?

Gold can buy almost anything but happiness.

## HOW I FIRST HEARD THE GOSPEL.

Miss Leonore Pervia.

Written for The Southern Star.

(Continued from last week.)

Sunday follows Saturday; and it would seem that on this day nature had arrayed herself with an extravagant hand as if in way of atonement for the "laying out" the Saints should receive.

As Elder Blood arose on that memorable day to address his audience, and his distinct clear western tones pervaded the atmosphere, there was another sound borne on the breeze from the Baptist Church:

"Amazing Grace! How sweet the sound! That saved a wretch like me," etc.

The Elders had their audience, and they were singing to console themselves.

To us who were hearing "grace" 'twas "sweet" and very appropriate, but the music? No, we were "living corpse" and not "dead," hence we wanted nothing to remind us of life—not a thing to make us shudder.

Services over we repaired to the Baptist Church, just in time to hear Mr. Rodgers announce as his subject James 1:27. He closed up the Bible and glancing over his congregation he looked the picture of the "frightened man." There were his friends who expected him to prepare the "Mormons" for burial. There were the "Mormons" ready to be prepared. He was like the man who came suddenly to two roads, he didn't know which to take. "Bad" for you, Mr. Rodgers, that you by, Etons' aid, served the Saints as you did that day! He finished his diatribe discourse with the usual bitterness, after which John Chapman, a Baptist, but an honest man—God bless him!—took Elder Blood to the minister's stand, saying: "You have made your accusations, let this man refute them!—I was thinking—but some man put my thoughts into words, 'Christ before Pilate!'" 'Twas complete.

Elder Blood began in a Saint-like manner to question Mr. Rodgers on doctrine and other subjects of importance, but that worthy was so badly "rattled" he could not reply only in a confused way. He had made assertions he could not establish. The audience laughed at his discomfiture; so looking at me and a few other sure-to-be Mormons he said: "Your blood be on your own heads." "I must have my dinner." I wonder if he knew the Elders spent every Sabbath in prayer and fasting? I guess not.

Ah, Mr. Rodgers! when I think of you as you looked that day I remember what was said of the "whitened sepulchre." Pronouncing blood on one's head is one thing—its falling there another.

Then, too, when I remember a "branch" that's to be cut off and cast into the fire, I see the walls of your old blackened church, whose inmates are dead—"spiritually dead"—I admonish you all to repent!

It would seem that this was enough for an ordinary Saint to be subjected to; but Keysville was blessed with four Elders that day and there were others that must see a sample of the yoke they intended to wear. Consequently the Methodist brought out their hired man. He was not frightened, but politely walked into the stand and threw the Book of Mormon on the pulpit and began to upbraid the Prophet, Joseph Smith, most unmerciful. Accused the Elders of "ship-

ping girls to Utah," and of many other things that would have been bad things but for the fact that they were notorious falsehoods.

But very few remained in the house to hear his finish. The Elders were of that faithful few. Poor, Mr. Greene! God has since repaid you for some of your prevarications uttered that day! I pity you and feel to ask God to instruct St. Peter to let you in on the plea, "Where there's little given there'll be little required."

The Elders claimed the evening; and in a magnanimous way preached the Gospel and bore testimony with great force to the divinity of the Prophet's mission. The "spirit" was there and in "power" that night!

But it was destined that the Saints should receive another test, as if they had not been subjected to enough and more!

They had been pleased to accept of my father's hospitality, and while wending our way homeward two non-semi-civilized reprobates threw eggs at the Elders and one struck Elder Blood on the neck. This was horrible, but that man walked along, just as complacent as if he had been raised in an "egg-bottle," and I could not help but think of "Philip's stoning," and wonder if I could make a comparison? It was a display of a certain kind of control of one's self that I had never seen before. I had seen ministers (?) of the Gospel—so-called—have boys arrested for laughing in church, and if they had been struck with an egg, my! they'd have had them hanged!

Yet, when Elder Blood's friends wanted to retaliate he laughed at them. I told him in way of condolence—he needed none, however—that eggs were "splendid for the hair."

It would seem by this time if I elected to pitch my tent in Zion's camp-ground I would know what I should be heir to, and that as a woman with a "wee bit intellegents" I would abandon such a course as I had intended to pursue, and, if possible, avoid such contaminating (?) influences. More especially should I do this when it was clearly visible if I went as I had chosen to go I would incur the bitter enmity of my friends, lose the esteem I had hitherto commanded and sink entirely in a degraded state.

Yet I saw in the meekness of these lowly representatives a likeness of Him so clearly depicted, in an old book I had been taught to look to, lean and reverence—a likeness in spirit to that meek and lowly Jesus!

I was ready to go to that Personage and ask in the obedience of faith to show me, as He had promised, whether these were those whom He had sent or not. As I asked in faith I was told by inspiration to obey the commands I had heard given and I should know of the doctrine—should know for myself and not another!

Then in obedience to His command, by the authority invested in His servant, I was baptized for the remission of sin on May 1st, 1898, and by the "laying on of hands" I did receive the gift of the Holy Ghost.

Never can I forget through our unending eternity of the divine feeling that pervaded my soul when I realized that I had obeyed the command of God. I was ready to count all things dross for His sake. And, although I was of the cast and calibre of those "despised Mormons," I



felt a certain distinction that must ever accompany those who are in possession of this glorious gift—the Holy Ghost.

There were friends (?) at the water's edge to see how the "Mormons baptized," but what cared I for their inquisitive gaze—for their fingers of scorn? I had been carried into the water when a girl of 14 to have a mock ceremony performed over me. I was then accentuated by goodly motives, yet I came not out of the water stamped a hypocrite as well as a sinner! I was being led into the water by one with authority and I came out a saint, henceforth to walk in newness of life.

In conclusion I will say: My religion is very obnoxious to my mother, notwithstanding she thinks they should adopt baptism for the remission of sin in the Baptist Church, and that the laying on of hands is an ordinance they have overlooked. She seems to forget that authority must accompany these rites.

My father believes with all the fervor of his soul that the "Mormons are the right ones," and will on the return of the Elders to this locality obey the commands they teach, are to those who would be saved.

My brother and sister thought that I had by joining the Church of Jesus Christ sacrificed all claim to my home-rights and deemed it expedient for me to leave my home. I realized that the way of the Saint must be humble and I complied with their wishes. Yet by prayer and faith in God they have been brought to repent of their hasty and unrighteous conduct. And I am now installed 'neath the shades of the paternal roof.

While away from home I was cast in a community where foes of the Gospel were on every side, yet I am gratified that the spirit never left me comfortless, but assisted me in proclaiming. If in a week way, the Gospel of our Lord and Master.

On my return home, I find the Saints, though few in number, are living up to the standard and boldly testifying to the power of God. We are counted as heathens here, yet when we compare our present state to that of our past we rejoice and thank God for His blessings, and if this is the heathen's path we will continue it to the finish. We have received ample invitations to return to the different societies we were formerly connected with, but have asked them if they had other than a sounding brass and tinkling symbol to greet us. They do not as yet realize that we are those who are not driven by every wind of doctrine.

To be able to bear testimony to the truth in the religion of Jesus Christ as restored through the instrumentality of the Prophet Joseph Smith is the most glorious privilege I have ever known, and may God speed the day when every son and daughter of this proud, wisdom-boasted, sin-blighted, yet beloved Southland, may accept and bear testimony to the same.

Elders Willard Baxter and James Stewart, of Wellsville, returned Tuesday from Manitoba, Canada, where they have spent the last two years in missionary work. They report a successful and pleasant mission.—Logan Journal.

When industry goes out of the door poverty comes in at the window.

## MILLENNIAL STARLINGS.

A conference of Latter Day Saints was held in the Vestry hall, Pennywell Road, Bristol, on Sunday, Jan. 15, 1899.

There were present: Elders Platte D. Lyman and Henry W. Naisbitt, the presidency of the European mission; Elder Raymond Knight and Sisters Inez Knight and Liza Chipman, of the London conference; President E. R. Owen and Elder Joseph Davis of the Welsh conference; President Thomas Ash and Elder Thomas Phillips, of the Birmingham conference; President Herbert L. James and all the traveling Elders of the Bristol conference; also Elder William R. Blackmore, a visitor from Alberta, Canada.

President H. L. James made a few opening remarks on the work done during the past year, briefly referring to the opposition and persecution the Elders, and also the saints, in Bristol had endured; expressing his opinion that instead of hindering the work, the Anti-Mormon League in Bristol had aided very materially in bringing it before the people and causing many to investigate who might otherwise never have heard of it. He stated that prospects looked bright ahead for the year just begun.

Remarks were made by President Lyman, Elder Raymond Knight, Sister Inez Knight and President H. W. Naisbitt.

The following named Elders were sustained in their respective districts: John C. Webb, Joseph E. Ward, Lorenzo J. Haddock, George Glover, Thomas W. Dimond, Elias W. Doney and Elias G. Gardner in the Bristol district; A. P. Ballinger, Edwin T. Wood and F. G. Ralph in the Cheltenham district; Francis S. Humphreys, Thomas Nichols, John W. Cook and George A. Mills in the Stroud district; Louis Fayter in the South Devon district.

The following statistical report for the past six months, ending Dec. 31, 1898, was then read: Missionaries from Zion—Seventies, 15; Local Priesthood—Elders, 3; Priests, 2; Deacons, 5; members, 95; total, exclusive of missionaries, 105. Tracts distributed—from door to door, 19,051; in open-air meetings and otherwise, 7,973. Books distributed—sold, 18; loaned, 133; given away, 40; strangers' houses visited—with first tract only, 7,519; by first invitation, 302; by re-invitation, 570; Gospel conversations, 2,196. Meetings held—hall, 115; cottage, 38; out-door, 89; Sunday school, 21; Mutual Improvement classes, 24; Book of Mormon classes, 18; Priesthood meetings, 2; Baptisms, 16; confirmations, 10; ordinations, 6; children blessed—of church members, 1; of non-members, 1; emigrated over 8 years old, 2; new Star subscribers secured, 5.

Some little disturbance was created at both afternoon and evening sessions by members of the Anti-Mormon League asking questions and endeavoring to take a hand in the speaking, but Presidents Owen and Naisbitt who had the floor at the time proved themselves masters of the situation and the disturbance was only temporary and did not win any credit or renown for the league.

The attendance was very good, considering the weather which was very unfavorable all day, the audience numbering 500 or more in the evening, and the common verdict among the saints and their

friends was that we had a good conference. One thing that helped very materially to produce this happy condition of things was the cold lunch and "tea" provided in the hall, and great praise is due the saints at the conference house, and others who so kindly and faithfully assisted them in preparing the good things of this life to refresh and sustain the "inner man."

In the evening a social gathering of the saints and their friends was held in the same hall, when the time passed very pleasantly, and all too quickly, in songs, recitations, speeches, etc., a fitting finale to a very pleasant and profitable conference—the first held in Bristol for fourteen years past. I am reminded that that was not the winding up scene however, for our friends of the Anti-Mormon League, fearing that we were having too good a time and that things were coming our way a little too much and too favorably, would not let us rest in peaceful enjoyment of our well-earned laurels, but mustered their forces on Wednesday and Thursday evenings and smashed nearly every pane of glass in the front of the house.

The police, after being made to realize the situation, gave us efficient aid and protection, so that no one was injured, though it was a new and unpleasant experience for the President of the mission and other visiting Elders to have to take refuge in the police station.

## Florida Philosopher.

The unholy tirade against the Mormons might as well cease, as people only show their own ignorance by traducing them, and virtually become persecutors of a Christian church. No man or woman in this day of enlightenment should do it. Let the gospel have free course from whatever honest source it comes. The lawless mobs in Ohio, Illinois and Missouri which engaged in bloody persecutions to drive them away from their homes years ago, compelling them to take refuge in the desert, were mere dogs compared with the Mormons, and those persons who at this late day approve of these bloody acts are no better. Either this or they are very ignorant on the subject.

## BECAUSE.

By Edna K. Pyburn.

From the Catholic Herald.  
Because some grain in the harvest yield  
Fell short of what we expected,  
Will we forget the crop of another field  
And the grain we there collected?

Because one rose, on a grand rose tree,  
Hue, by a canker, foul, been blighted,  
Will all the roses that on it we see  
In their beauteous bloom, be slighted?

Because we see, brought down by a storm,  
The oak we played under in childhood,  
Will the forest lose, for us, all its charm—  
We no more find joy in the wildwood?

Because, sometimes, clouds obscure the sky—  
Vell from us its bright azure,  
Will we fall, when the clouds have gone by,  
To gaze on its beauty with pleasure?

Because we see, in a noble band,  
A weak and erring brother,  
Will we scorn the rest—good and pure, and  
All our love for them smother?

Because the Savior found one of His own  
Weak enough to deny Him,  
Will we forget that others had shown  
Their zeal—to the last stood by Him?

Because we see, sometimes in life,  
A love dear to the heart perish,  
Will the love that's true thro' all life's  
strife—  
Oh! that, will we fail to cherish?

Oh! the good, the beautiful, the true,  
Let us, friends, admire ever;  
And remember, if false are a few,  
Many are true and clever.